[redacted]

Must Remain in
Transcription Room

M2325

Westtown/Barn

Saturday, Sunday

November 17, 18, 1973

MUSIC

MR. NYLAND: And so, life goes on, day after day, we call it time - from one place to the other, from one day to another. And we take them in, we take time in - the 'unique subjective'. We take experiences in. We take in facts; we grow up, we think - what for?

This life - why? Relationships - why not? Statements, justified or not - why should they be mentioned? Why shouldn't one keep to oneself? Why shouldn't one feel that one is entitled to one's own life? That one assumes that one knows enough, why it is that we are dumb? Why don't we have wisdom for wanting to be able to say yes or no at the proper time? To know what is in store, what can we do, look in the future, remember a little bit of the past. This is the way our life is - impossible, sometimes quite incomprehensible. We seek for something. We don't find it. We pray. It isn't heard. We live. We have an experience. It gives ideas. On that we base some action. And action is not always justified; we find out too late. We have relations, we think it is right. Something is said, it's not right. We suffer, fine. Why are we attached? Why do we think sometimes that we do know, and then we are disappointed? Why should we be disappointed? Why don't we get information when we pray for it? When we wish it with all one's heart? When one does what one thinks one ought to do, to the best of one's ability: caring, not

caring, Working, not Working, thinking and feeling, not feeling and thinking, not knowing, and why not? Aren't we born in order to know? Arentt we born xxxx with enough/ attributes, enough wisdom, enough recipients for knowledge, through the mind, through/ one's feeling, through thought processes, through intuition. Why aren't we man? What is lacking? Why don't we know how to become a man? Why are there so many religions, so many different opinions, so many things that look all right and turn out to be quite wrong?

And what is wrong? Our experiences? Damage to oneself? Impossibility to continue to live, to start to doubt what is truth, not to know enough, tp put the blame constantly on something else except perhaps our knowledge, our ability, our wish for wanting to become a man, and not being able to; then we blame conditions, God, we don't know. What is it? Our life. Of course, in the way we live and the form we have, human beings as we are, the way we think and feel, the way we deal with each other, the way we believe that we know, and find out that we don't. The way we act on half knowledge, and simply assume that we do know, and the results are not right, and again we suffer.

Is suffering a part of one's life? Is it necessary? If so,what does it tell us?And if it is told, what do we do with it ?And if we then do what is supposed to be done, is then suffering over? Can we pay for it by being serious,honest,simple? Can we expect then that that we will be what we ought to be? And what is it that we really wish to be? And how to grow up and what is needed and what are we willing to give for it?What kind of payment? In what way do we pay and wish to pay? In what way do we want to become humble and we cannot ; and we keep on thinking and philosophising and using words and are not understood. And should one be understood?

Is it necessary for each other as a group to understand each other? Is it really essential to our living together?Is it something that perhaps can take place and we could (xxxx?) xxx/leave alone and let someone else just be as they wish to be and find out for themselves ; and then perhaps not right or right whatever it may be.we don't know. And then when it turns out not to be right, are we stillresponsible?

What is friendship? It starts definitely with caring, wish to understand, to see with friendship on an even level, on that what is horizontal, so that there is an even exchange, so that infriendship there is no room for saying thank you. There is only room for being, and to be what one can be to the best of one's ability, and the friend will not question. But he will say sometimes what is wrong, and then he is not a friend any longer because one cannot always take what someone else says and has an opinion, and then it is a question: why don't you shut up?

One is facing different conditions in life. You prepare for it as soon as you know a little bit of what (it?) is about and what might happen and what you will be confronted with. And you make up your mind that enough already has been said, and one shouldn't argue any further. And if such and such does happen, then I will not say anything. I am very proud that I will be so silent,,that I know that I will be able to do that because we have said already so much, and we don't want to add to it anymore because it is repetitious. And then it comes. And then one speaks, just the same, a nd one cannot help it. Why? Why can't we stop? When we know that an argument goes wrong, why don't we stop right there? Why can't you change your voice? Why don't we have such abilities that we ought to be capable of when we talk about important things? When we talk about Work, when we talk about God, when we talk about concepts about one's life emphasizing a little bit here and there what one is and that what one says, yes, 'I' is my friend. He always tells me the truth. And then he tells the truth, and then, is he still? Where is he now? He has gone somewhere else. Why? Not to face that truth any longer. Or, not believing in the truth and believing more in justifications - our enemy: rationalization processes in the mind. Just wanting to believe what is right instead of having data, or facts, or our feet on the ground, or the realization that that and that is so.

You see how difficult it is to come to conclusions about oneself. And certain things are so because we are subject to the opinions of oneself, illustrating by example why such and such is not the truth. And maybe in reality it is but we don't know what is reality for us.

There's only one point in oneself that is real. We call it Magnetic Center because it is life. And how difficult it is to remember that. We sit and talk. From what standpoint? A little superficial? Its all right as a beginning, then it becomes serious. Then one says - but I want to tell you something. I really will want to mean it. And what I am going to say is the truth. And I want to say it for your sake, not for mine, because I do not care anymore, and only wish to say it. But why do I want to say it? Well, because I care. But why do you care? I don't know. Well, go ahead and say it. One says it. It's no good. It was not received. One feels very stupid. One has shown something of oneself; one has touched a little bit of oneself in one's own inner life. One has given a little bit away that was really too precious. One had hoped that it might be received in the right way and it isn't. And what will one do about it? Withdraw it? It 's done. It has been said. It has not been received. You cannot cook it up again and do it again. You cannot say, I create such conditions again and again. They never come back.

Life is not that way. Life is constantly changing. So is everyone. Every word that one utters changes a person., very small way, but it changes. When is no change possible; so that there is reliability. Sometimes we say I speak from essence. It really means I mean it, what I'm saying. All the other claptrap that I mention every once in a while is not really trustworthy. But now this essential saying of mine, please listen to it because I mean it. It is the truth for me. And the truth is again not acceptable. How deep does one have to go to become accepted? How many ways does one have to try before one is really understood? And when there is no understanding and no possibilities, and hundred thousand ways have been tried, then one comes to a conclusion? : why should one continue? Is life in that way worthwhile? Is it a mistake ot have wished for something that was impossible? This I call, of course, a suffering for oneself. And where is it? Superficial? Can one get over it? Can one put in other kind of facts? Different kind of interests replacing them? We know all of that; we know what we have tried to do. We try to find a little solace in quietness, in being able to listen maybe to someone saying certain words, in reading ALL AND EVERYTHING, and see if one can digest it. And listening very, very well to see if that what is being said can be applied.

And this is the way we l've our life. A little up and down, a little superficial, a little deeper, a little more talking to oneself in honesty, when the other people are gone. One is quiet. One starts to talk. (One says?) why wasn't it possible that I could have my inner life expressed when it was needed? Then I was tongue-tied? Did I think too much about it? Didn't I feel enough? Couldn't I just whisper it? And the time is past. And one cannot bring it back anymore. And one talks to God, one says: why did you let it go by? Is it God's fault? But of course I love to have someone else be the cause of it. I don't want to look at myself as yet. So we go through life. So is our undonsciousness. So is our daily living. So are our relationships, filled with self, selfishness, filled with importance of one's own, filled with love for oneself, caring for others to the extent that one is willing to let go just a little bit without any harm. Is that the suffering? Is that an image one has for oneself that things ought to be in a certain way? And disappointed when it doesn't happen? Or, is one really wrong in the assumption that what one is doing and considers good for oneself, even sacrificial, that that autmoatically ought to be received and understood and then be followed by an equality of an exchange. Can one expect it to some extent? Can one expect that misunderstandings can be cleared up?

I think about these questions many times because our group is not coherent, not yet. Many misunderstandings among us, in activ ities, in wish to live your own life, in not willing to share enough, just sufficient. And then one gets angry and jealous, and complains. And then what doesone do? Where is Work? What can Work help me? Why should I now Work? I wa nt to let off steam. I want to tell the other the truth because I think it 's necessary that they should listen to me. Work is at such a time that you try to reach your real life. Real life within one is God. That is what we mean by infinity. Always that what is the same, always and always everywhere eternally. And is that within one? One says sometimes, theoretically, yes. One also says, yes, it ought to be because it is logical to assume that it must be there. And of course, when one goes deeper and deeper there must be that kind of a point in which one actually is what one is and where life is found,

and where it is par excellence, essentially essence, where that particular changing point is, where that Magnetic Center happens to be.

And I forget, in my suffering, because I am not understood. I forget that I am trying to be understood with that what is changing. Our forms are changing constantly. What we eat; what we drink. Every seven years we are changing. A new kind of a person as form, during that time constantly a changing form, constantly an expression of life in a different form. And we forget it is that life all the time which is eternal within one, which is like a thread of one's life living in different appearances. It doesn't matter if we, in seven years, have changed entirely, and then have a renaissance. Because it only affected our superficial form, and a little bit of essence maybe. But that what is the reality in reality, that what is life, I call it, par excellence, that what actually is God within one that what is the same as a universal omni, that what is God within one and outside and everywhere and always eternally in infinity, if we only could remember that. Then many things will take a certain place and be seen from that standpoint. They will lose sometimes their value, or they will be considered ephemeral. Sometimes it is quite easy, laissez-faire, laissez-aller. Tomorrow is another day. It will be different because I will be different and the inference of that what I now experience and which affects me to my heart, it is not sufficient as yet. When it reaches my Magnetic Center, then perhaps I would know and then I would not be disturbed. But I am disturbed all the time.

I think about the group. I think about behavior. I think about people. I think about their wishes to Work. I hear tapes. I hear statements and I say, why such a statement? Why not know it better? Why can't we be honest? Why can't we be actually the way we know it to be. Why can't we when we experience it, actually put into Work what is the experience? To what extent is there an understanding of that kind of a level that we wish to climb? When it is indicated by steps what to do, how to do it, what actually is necessary at a certain time, and what becomes necessary a little later. And to have patience to take one step at a time and then another and another, and not to wish for being God already as complete and omnipotent, completely that what He is.

When I say 'I' what do I mean? And when I say 'am', what is it? When I inhale and I say 'I', do I mean God? When I exhale what is it that I dischange from myself? Useless material? Not useless. Useless for me. I'm through with it but it still belongs to the universe as a whole or maybe we don't have to go that far. It still belongs to the Earth. We are children of this Earth, very much so. That's why we have trouble on this Earth. That's why we love to think about how it might be. We love to read about it, hear it, believe it, but it isn't here. We try to be simple, we are not. We ~~xxxixxxx~~ require this, we want that, we want so and so to be such and such. We do not like them, therefore I go. When I want something I go after it; when I don't get it I go somewhere else. I forget what I have done, because I am so involved in my wish, so I do not remember anymore. And maybe it is very good because when one goes after something one should not be disturbed. But only that is true when you go and wish to fin d your inner life in essence, when you wish to find within yourself your own life. Not in the little bit of particles as cells that are part of your body and the cells that are part of your heart, and the cells that are part of your brain. Those are alive, with life, but that's not what we wish. We want life in its essence, which is then, as I've said many times, omni - three-fold, has properties of a certain kind. Because if I know that, if I experience it, if it becomes part of my being, then I will definitely understand myself. And so I keep on searching for that, and I take whatever there is, in my stride, if I can. And if I cannot, I still try to take it, but I go under because I cannot resist the temptation of thinking myself suffering. And I want for a great many, in a great many cases to overcome it, to say it is nothing. I really don't care. It doesn't matter. It will change. It will come in some other way because God is good and He loves me. And of course the question is: do I love Him well enough? Do I know what love is? Do I wish if I have that, th share with that what is also lovable, or can be or ought to be, or ought to be exchanged, should exist because it is me as I am. Because it is me as I wish to be God.

It sounds religious, doesn't it? And of course it isn't. We talk about ordin - ary life. We talk about human beings. We talk about unconscious human beings, beings that are asleep. We say asleep; they don't know because they are asleep. We wish

something to be awake. All right, we say, we'll make it. And then what? What does it do? Help us? When? Because I am impatient. One gets older/ One wishes certain things to be done still. And of course one doesn't know enough about death, what it really means. I said the other day, as an entry. Yes, it means continuation, but in a different form, and I'm so attached to this form, I really don't want to change it. I am asleep in it and I don't want to wake up. That what is my form, I say as form, is just a cover. I sleep with a cover over me, in my bed, and it is too cold to get up. It is too difficult even to get up ( ) the telephone. I don't like it to be disturbed. I want myself to be what I am, but I am. I want others to be ~~what~~ the way I am, and they are not. Then at least I want to see them, or to have them see what I am, so that they can appreciate me. And they don't either. And them I say, but what is the matter with them? And I curse them.

We wish to Work, don't we? We want to make something out of this Barn. I think to some extent it is a little pledge. It is something that you sometimes wish very much. You don't know how much it will cost, but you are game because you are adventurous. And in the beginning it does look as if something is gained by a little bit of a price that you have to pay. Everything is still quite all right on the surface for a long time, and you can say this and that and it's all right. It's accepted. There's no fight. Sometimes it becomes a little essential. There is a chance of becoming less understood. You fight for it. You wish to be understood. And a lot of them don't understand and don't wish to pay attention. How can one kindle enthusiasm? How can one transfer that what is inherent in one, that really one can believe in? Let's assume it is there. Then you are faced with the form in which you have to put it: the way you use words, the way you speak, the way you look, the way you behave yourself. Are you trustworthy? Is Work entrusted to you? Is it like a talent for which you become responsible? Do you value it on that basis? Do you honestly want to apply Work? Do you see that if you actually did apply then you would touch that what is the essential essence? Then all knowledge would become understanding in one touch.

But we don't do that - too many obstacles, too many egos which do not wish to

get out of the way. One only wishes when there is a substitution of something equally good and perhaps better. So what is necessary - evaluation of Work, the evaluation of objective values, the valuation of such objectivity that they are in the presence of anything subjective are considered of more value, of better able to be and remain and also become more and more permanent.

We talk many times in symbols. A little bit of a tonal scale and a three-body diagram. We also use words. We say intuition. We say, of course, participation. We talk a hell of a lot about simultaneity. We talk a lot of nonsense. Our language should not be words. Our language is the way we are, the way we are as people, wishing to be understood. You should understand someone else first, probably, but in order to do that, you have to get out of the way of the other to be able to see what is really there essential and perhaps if you could see life in that form, but I said many times, the transparency of the form is so difficult to make it transparent, because that means impartiality. And I am not impartial when I care for someone, not when I wish such a person to be what I believe in, honestly, what would be good for such a person that I wish to do that and contribute to it. And one doesn't.One is not accepted. This is terrible sometimes, When one is not accepted for what one knows one is, if only at such a time one could remember that that what one is is one's Magnetic Center only. All the rest is just a little embroidery. And when we suffer we talk about embroidery - being hurt. That what is the reality one should continue to wish to see because we know how to get there. It is not a fata morgana. It is something very definite right at our hand that we can work with and that we should use in this kind of Work. That is our ordinary life as an object for understanding, as an object for observation as that what is when one says amness. And the objection that one always has is to do something like 'I' in connection with that 'amness' so that then a little bit of the value of the 'Amness' has been reduced in one's own eyes. And the other 'I' should really take over and one doesn't want it because God doesn't remind you. And you go like that for quite some time. In your prayer you don't ask God to remind you, for your 'I', for that what He is, we don't say His will; we don't believe in it. We always think we know just a little better than God.

Y say this in general, and it's not in any form of accusation because whatever I say applies to me. This applies to all of us in an unconscious state, fighting against the fear of death, fighting against each other, all the time telling what is wrong, very seldom saying it is all right as is, accepting that. Let it go. One can hold on but when one has to let go, let go. The amount of words one can use to say certain things is limited. One should not keep repeating because in any repetition, each repetition is worth less than the preceding one. One makes a statement. I stand on that, so help me God. It's enough. Whatever is understood, good. Whatever is not understood, also good. Why bother someone with your own interpretation when they don't want to ask for it? How can one remind a person to Work when that is a sincere wish? What is the meaning that the gospel, as it were, has to be preached to the heathens? Why is it given as a reason for wanting (live?) in the Bible, that one should go and preach? Why is it said in the fourth and the fifth obligolnian strivings that one has to do something regarding God, and that one has to do something regarding one's fellow man? And do we do it? Do we do it enough? I am not questioning you, and I am not critical. I am not saying that you ought to.

The Barn is the Barn for us. It has letters written all over it. You have to learn the language that you can read it. We ourselves representing life have a certain form on which also letters are written. The letters are easier to read. They spell out our behavior, our little gestures, our little ways of how we move our head, of how we have a little bit of a shrugging of a shoulder, how there is a little bit in one's eye when one looks, an expression, a little bit only, almost not noticeable - still, that's it. That was one's life. Most of it is superficial; you can dismiss. Some goes quite deep, you cannot dismiss because it stays. You cannot help that. It is imprinted indelibly. When one loves, one loves forever. When one knows about God, one knows about God forever. When one has reached the state of permanency in that what one has experienced, it always remains that. It never goes back to an original state. The DO RE MI is a period of gestation, a little triangle turning around, DO RE MI, MI RE DO, constantly in action, constantly trying to rearrange constantly that what are the forms of life in different ways, so that finally something homo-

geneous can come from it and it is born. And then it becomes permanent regarding that what was gestation; not very permanent when a little baby is born, but when a realization of God is reached, it is permanent, because when one dies God still remains.

When the body is born, when one dies, it disappears. Our life at the Barn, our life with each other, our considerations, the way we talk, the way we want to do certain things for each other or not, will you tell me what is wrong sometimes? Can you be honest? If there is an aim for which we say there is research, we should find out the way to God, the only way, if that, you might say, is given, then why don't we? Why do we hesitate? Why don't we concentrate more? Why doesn't it appear much more on our lips, saying it? Because if you are angry, if you are involved emotionally, if you are jealous, if you are irritable, the time to Work, if you can just then say but, and stop your mechanicality and then say but I, that is already a very very big step, because 'I' means myself as I am. And then say 'am', and that includes my irritation, my behavior, the way I appear.

What do you think God sees of you? If He looks, if you pray and He comes, and sees you, what does He see? How bad you are? How stupid and obnoxious? When a person loves someone, do you see that they are obnoxious? Yes, you do. But it has no value. It is taken as such. It is because it is there that you say, it is not going to deter me from that what is essential. When essential essence is there because one must love life, and life can be loved everywhere and always, and life has to be recognized also when you have forgotten that then somehow or other your prayer is, let me remember that I exist, that 'I' exists.

How will you Work tomorrow? What are your plans? What do you hope for? Where will you be - tonight? Tomorrow morning when you get up? What will be helpful to remember? Do you wish to be reminded? We are as a school, aren't we? At least sometimes we call it that way, If we do go to school and we want to grow up and be educated, then we have open ears and open eyes, and sometimes and open mouth. Wanting to receive that what perhaps is of use as knowledge, to be digested by oneself to be taken in, to be used for the growth to be expected. That attitude, I've

said many times, one should have when the word Gurdjieff is on your lips. There is something that you can take that is given. It is to be taken because it can be understood; it is within our means. It is used and put in such language with which we are familiar, with which we can become familiar even if it's a little hidden as a sacred and a long sentences and the paragraphs and the strange kind or words.

Why do I say all these things? Only to remind you, only to tell you time and time again that I wish that you would not forget what is necessary - the one thing that is needful is a wish. I said the other day, to grow up, a wish divided within yourself into the three parts. Try to remember. The wish to see what others are, to understand their mechanicality, to see if something can be done at such a time that you do see it, and they might see it, and then by your tone, by the way you are, the way you look, the way you keep quiet, the way you then at such a time don't want to speak because any kind of a word is like a little bit of oil on the fire. It's already burning more than enough. Let it burn out a little bit and that takes time. And you don't want to wait because you still want to say something, I would almost say, before you die. Maybe that's the reason I talk this way. I want to get out of my, as the word goes, system, my personality, I want to get out of it everything that I believe I ought to say and tell. I would like to put it simply in certain ways and in certain words and in a certain way pronouncing it and making sentences and using words sometimes, even maybe a little wrongly, and not having sometimes the right pronunciation. And also, you might say sometimes, a little bit of an accent of a certain language of my father and mother.

At the same time, the sincerity is there, and my wish to be understood, and I know it isn't, at times it is, I know, at times it isn't at all. Where do I go - within myself? To my own Magnetic Center? And set up shop within my life, just for myself, and not speak? And I think about Gurdjieff, how he lived, how he was (in?) the later years of his life. I've used the word benevolent for that, kind, listening, saying just a few words, not too much. Leaving it to oneself to digest and to take it to heart, and to live in accordance with it. I say just a few words, although there are many words on tapes, library... (Time to turn?)

(SIDE TWO)

... a library of words you can read, study with, take it home, use it, but do something with it. Little tests, tasks, little reminders, because we areunconscious. We forget. We are proud. We don't want to suffer. We think we are somebody. Don't step on my toes. I have a right to be jealous. I say many times why? Who told you? What are you anyhow? A little bit of something you call dust, a bunch of little molecules together as cells, with life, with death in it also.

How can we Work? How can we be reminded? How can you make your life serious tomorrow? How can you be honest? How can you start the day? How can you pray tonight? ALL AND EVERYTHING within you, ALL AND EVERYTHING? It's really the three omni's, you know. It is there. Characteristic of Beelzebub, maybe. Still, he was only a little angel. He was just beginning. He still had to live on Karatas. He still had to learn not to interfere with the management. He still was a little premature. He still was a little conceited. So he had to go to Earth because we are conceited. We have to learn what it is to have a Karma, to eat, to understand suffering because of that whatever it may be, to take it, to let it go when finished. And getting rid of it, quick, if you can, not to be repeated. Trust in oneself - why? To become reliable, for what? The foundation, you make it for yourself, for your life. Does one make it? Or is it to be made with oneself as a little helper? The architect is more of a higher spirit on a level of being we don't live on as yet. But telling us once in a while, don't despair, keep on going. Don't think so much about yourself, or about what you ought to do. Just do it. Never mind how stupid. Do it. But with the intention to do it right. That is your duty. The results, I said in the beginning, misunderstanding, or understanding. Never mind. Continue. Work. Keep on Working. Help to remind each other by Working without saying it. Put obstacles in your way. Work. Put vanity in your way. Work. Put all kind of self-love in your way. Work. Look at all relationships which are no good, which need a repair. Work. All the time remember to touch your Magnetic Center, to touch that what is impartial, what is simultaneous with your existence. Simultaneity, in that sense, that it exists now. Not tomorrow, not yesterday, although it did exist. It's the same with God. He always exists. We don't know. When we're in touch

with Him, we do, for a little, not long. When we don't, He disappears, for us, still remains(?). When there is a spot on the table, it's there. You see it. You put a box on it. You don't see it. It's still there.

That is the way with God. We all the time put little boxes in the way so that we cannot see. We call that our ordinary life of unsonsciousness. We remove one box. One part of life appears, we remove another, another part. This is our Work, to discover what we are, in truthfulness. This is our Work, to discover what someone else is, in caring. This is our Work, that one then Works together, for the sake of the Lord.

I will say many times the same thing. It's not that I'm flinching up now in not wanting to say it any longer. I will keep on saying it as long as I live. But don't think that my life will be spent always with you. If you can Work now while the time is right and when you can be reminded, and let others take over and remind all of us and let each one who wishes to Work Work , and not find an excuse, not think that it is a question of conditions, or the place where you are, it is within you. That's where the force and your wish is because it has to come from that one place which is permanent, permanency par excellence, which means omni-present. That's where the wish belongs. That's where it comes from when it wants to go out. To find out what is for sale in the rest of the world. And constantly being in contact with that so there is no mistake to be made and that if, somewhere in space, you happen to be in the laboratory, and there is still a ground crew somewhere in Texas which can keep track of you, that that what you are doing is still scrutinized by your Magnetic Center. Because Magnetic Center is extremely sensitive to the possibilities of being set free. It's extremely interested in you as a person to see what you are going to do with it. Because it happens to be in you, thanks to God, thanks to the devil, thanks to circumstances, thanks to you yourself. It is yours for the time being. You have to give it up. But before you can do that you must have the key to the prison. The key to the door. It is a universal door. It has a pass key. On it is written: care for God. You will be saved with your Magnetic Center for the sake of building your Soul.

I hope you have a good day tomorrow. I hope you can pray tonight. I hope

you can be rested tomorrow so that the day will look beautiful as an opportunity for yourself.

And maybe, for others also.

To Gurdjieff.

SUNDAY LUNCH

MR. NYLAND: Yah, when there is a limit of time, you know, we have to count the minutes. About Thanksgiving, it is all up to oneself to know what you wish to do, but I would like to continue by having a lunch. It may be a good opportunity to talk about Thanksgiving. But anyone may sometimes be a family affair, and of course, that has always the preference.

I hope last night was not too religious. I always have such a fear that you may be prejudiced. And you can't help it when you are because it may be the conditioning or the education that you've had, and the way you have lived, or whatever your emotional (appear?) may have been. But when we talk about, usually when we say God, it will have a different kind of an influence on different people in accordance with what they are used to and whatever their association is with that word. And it is not a question of trying to define it. And usually in using that name, it is not meant as a totality of everything existing as His Endlessness in infinity. Because that may be just some more words for the same thing and one doesn't know anyhow what is meant by it. Usually it begins, you might say, where God really could start. It begins within oneself. And many times I've talked about Maggetic Center and life as being representative of God as a spirit or as a form, and not using that word now in any material way. But something as an entity which exists, and is still part of a totality, but at the same time separated from it, at the same time also, having its own quality. And then when one talks about 'I' and 'I' also being en entity, and enlivened by a certain quantity again of life, also of a certain quality, it is very similar to the term 'God.' And many times I have said that. It is as if God comes down to oneself. You ask for that, for help, and it has to have that kind of a quality; otherwise you wouldn't listen to it. But

from then on, you might say, after an 'I' has been created, which is close to one, particularly when it comes down sufficiently to the Earth, and of course from there on until infinity, all will be God-like in some way orother. More or less. And the concept of God in totality, of course, is not to be understood that easily.

The more one is free from one's own associations, the more you can separate something within yourself from your ordinary life in the manifestation and forms of behavior, the closer you will come to the possibility of an understanding what is really meant, and again I say, by the beginnings of infinity, which is a contradiction in terms, also, and in our ordinary life we don't have to define that so often because that what is God is usually something that is a little bit higher than where we are now. And a consideration of a possibility of a spiritual development belongs to that kind of a level, even when one says that it is a being which is above or at least the next step up, which consists of a combination of the three centers, and where then centers also have to become something more developed and that they have to lose a little bit of their impurity - all of that is naturally quite gradual and not to be defined in exact terms. One only talks about it as differences between where one is now and what one hopes to go to. Or, if one is at a certain level, that there is a difference between where one is and that what is below and what is above. And that man usually is accepted to be an (in an?) in-between place, or in a place between that what is the Earth and what is the planets at the present time, or that what he is in his total unconsciousness, to tal sleep, and what is above him as a total awakening. And there are all kind of gradations in-between.

The point is each person, for oneself, when he Works, determines the place where he is, and the wish for growth extends to just one step further. That's about all we can do. Because, although we do know about the existence of another step, and that other step in its particular quality can help one to have force, and because of that perhaps aspiration within, the inspirational force will only go one step up. When we talk about Kesdjan, it is of course instigated by all kind of thoughts and feelings about the Soul. But we do not expect a Soul to have that same kind of a property as we hope Kesdjan will have. And Kesdjan is really the kind of thing that

we start with and where we, for a little moment, rest. It is as if one walks up the mountain and you get a little tired. You stop at a certain point. You have already a panorama, but there is still the top to reach and you climb up further. I do not know if the Soul is at the top. And really nobody knows where the beginning is of the Soul than only at the point when we explain it by means of Kesdjan, that that what becomes permanent in Kesdjan stimulates the existence into the Soul. I don't want to be theoretical. We face an afternoon. We face work here. I am glad there are many on a Sunday and I hope we can continue with it over the winter, that the winter is not going to influence it too much and that you are not going to be too weak to come. Even if you have to make some kind of an effort, it would be very worthwhile to see if you can continue to come regularly. It is for your own benefit. When one starts to Work and in in contact with different people of the same aim, you establish a certain momentum for yourself in relation to them. And that what is the momentum for you ultimately becomes the achievement of that what is naturally a development of oneself. And that stimulus that you should have, should be as constant as possible. Although we cannot always have that regarding Work, it's already sufficient at at least have it condensedly once a week because during a weekend or a Sunday, you can accumulate enough data about yourself and your relationships with other people that you have enough to work with during the week itself. And don't stop when you leave here. Monday morning it starts. You profit by what you get now. When you are here you may not be able to Work very much because you have to be intent on what you are doing and doing it well. And usually it does not leave you enough energy for even thinking or feeling about something else. But then you must not leave the Sunday for whatever it was. You have to make it again into the future of the week. And Monday, Tuesday and Wednesday are very important. That is why for the people here we start again on Wednesday with a meeting so that then in the middle of the week you get another shock, as it were, or another kind of support with which you probably can reach the end of the week as Saturday. And it would be an interesting kind of a curve if you could make that, that is, if you could describe it, or ascribe it, or write it up in some way, that how is it when

you leave Sunday? How is it when you start on Monday? How on Tuesday? How on Wednesday? Has it gone down? Interest? The wish for wanting to Work, wish for wanting to remember it even? Wish for looking out for the possibilities of Work? if you add up the times of the day that you do Work and I mean now actually Work, that you translate your thoughts and your feeling into an actuality, how many during Monday and Tuesday and Wednesday? Do it for this coming week. See actually if such a little task can be helpful.

You know it is so necessary to engourage each other because by yourself you forget. And you have to have a stimulus and you have to be open to that possibility. You have to see if actually there is that kind of a hunger that asks to be stilled. And you must really consider that for yourself as a necessity. I say necessity because it ought to become quite obvious that Work on yourself is something that is a requirement for the continuation of your life. I don't mean the continuation after you die. That is perhaps another matter, a little bit different probably. But also in your ordinary life. There is a certain highest point which you reach earlier, maybe between twenty and thirty, maybe twenty-eight. At such a period you really have accumulated enough data that you can do something with it. And between twenty-eight and thirty-five you should start to utilize that and see actually if you actually have that as a property. When you have it as a property you can invest it in your activities. And then you will grow and perhaps then at thirty-five there is another period up to forty-two in which there is a consideration of achievement. Of that what you consider for yourself as a possibility that you believedin, to what extent you have reached it. It's necessary to, sometimes at least, to divide one's life a little bit, the same way as you divide your days into weeks. And that you divide your ordinary life into years with birthdays and all such things. It is not too theoretical. It is a very practical way. It is like a little alarm clock that you should carry with you. Don't forget it. Try to pay attention to it when it does ring. Don't feel that you can pass it up. Feel ashamed if you don't use it. I think it is necessary to understand that, that you ought to be ashamed if you don't Work, and you could have Worked. Not counting

the times that you thought about it and you could not Work then, but that you really did not pay attention to it even if the conditions were right simply because you were lazy or it was not enough of a wish. And that you should feel ashamed - Gurdjieff calls it organic shame.

Organic shame is when you stand in front of God and you don't know what to do, that you are flustered, that you are embarrassed, that you want to hide. God for the timebeing is your conscience. Meagre as it is, it is the beginning of something that is possible for you to stand to live with, that you ask it, that you question it. That you consider it at the end of the day, that before you leave now today, that is, from this table, and for the period of time that you are here still in the Barn, where the Barn can help you to recognize certain things within yourself and to really make a little bit honesty (ly?), that you really feel that something could be at stake. That you want to consider it important, that it is worthwhile, otherwise you should not have come. And that you actually will be faced with the possibility of achieving something for your own benefit and that you actually, I hope, can Work, even a little, but even if it is a little, make it intense.

Intensity is determined by bringing together all the potentialities and possibilities of yourself together with the actualities which already exist. It is the consideration for oneself of the possibilities of going in different directions which are not indicated by that what has happened in the past. That at such a point of the present, you consider all kind of possibilities in which you could go, and then make up your mind to go. Even if you are not quite sure that it will reach the right kind of an end, and most likely you won't come to the end anyhow because there are too many extraneous conditions which would affect you. But at least that you step up to the point 'here I am' and then you say, 'here I go' to there, and not determining where that there is.

If you can do that during this afternoon, if you can really come to yourself every once in a while, I don't want to say every hour, every ten minutes, every once in a while is enough, whenever that is, make it five, six, seven times during this afternoon. What does it mean? You talk to your conscience at that time. You

exclude everything that you're interested in because it is of no concern. You consider only that what is important for you which in our terminology is a spiritual possibility of development. It is at that time not prayer, but trying to reach a contact with a higher level, trying to see what is the important part of yourself and what is unimportant. Try to reach within yourself that what is your own Magnetic Center of life and that your conscience will tell you and also guide you in the direction of the conclusion of your Magnetic Center existing.

What is that? That at one moment you are by yourself, impartial, and that that what you are is registered at that moment of your existence, that you know you exist and you can even say 'I am' and at that moment there is the possibility of the recognition of the reality of yourself and at the same time the contact with a totality about which we don't know very much but there is a chance that there is some kind of a contact that can exist.

If you have a little time then you might spend five minutes to drain. Draining we do from the top down to your feet. And every person who has tried it will know what I am talking about, that it is like a liquid gradually draining out of your body. When you are half-way, continue with it down your legs. But at the same time let that what is possible enter of a higher quality through your head, filling it up so that then there are two processes: one is the emptying and the other is the filling. Try that if you can. When you again come to the middle part of your body, and the other one at your feet, you can stop. Because it will help you to see that certain things at that time can be filling you, and your wish to have that what fills you be of a certain quality will help you to select, and you yourself will become as pure as you can be in your thoughts and in your feelings. That is the way to approach God if you hope you will ever meet Him.

Try to Work. Try to make it very simple. Be very honest. Don't talk about it. Just be for yourself. That should be a kind of a prayer to make a man out of what we are now.

To the birthdays, and then I wait for a little while, and then I say, and to Gurdjieff.

END TAPE

Trans: Kathy Kane 6/76
ROUGH: Jessica

proof: proof: